THE PACIFIC

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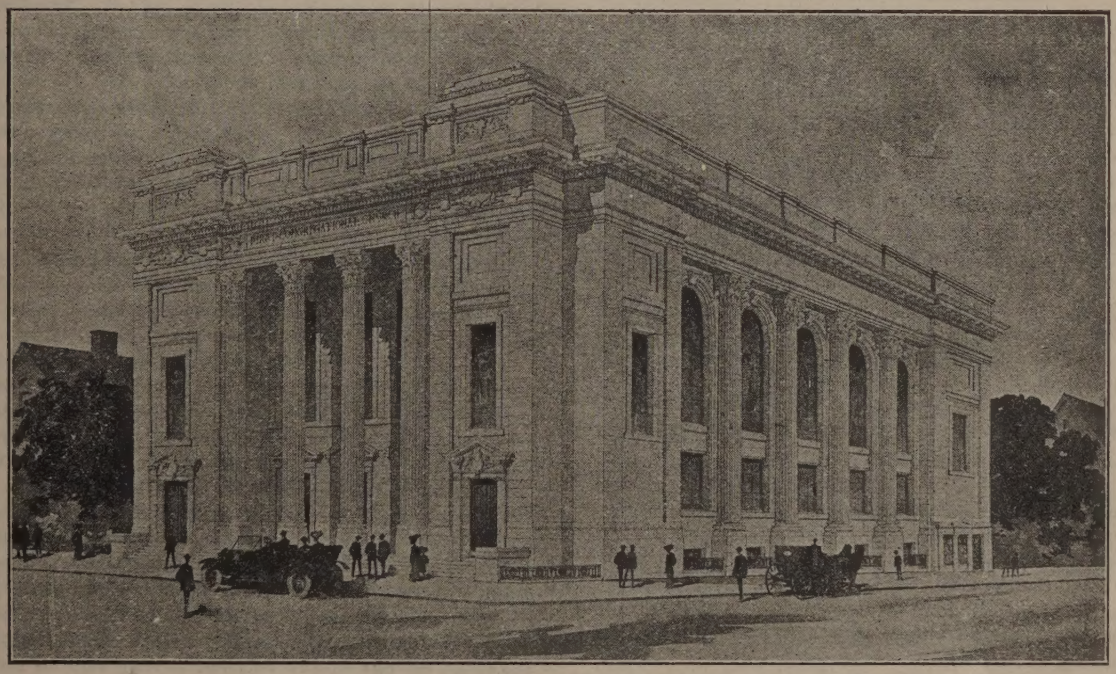

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PACIFIC Theological Seminary

THE PACIFIC

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W. W. Ferrier - - - - - - Editor

2716 Hillegass Ave., Berkeley

BRIDGES ACROSS THE PACIFIC.

I is significant that whenever any one goes from this country to Japan and makes a study of the Japanese people and civilization he comes back with testimony to the worth of that people. Mr. Hamilton W. Mabie, one of the editors of The Outlook, returned last year from a visit of considerable length to that country with a much higher estimate of the Japanese than he had had theretofore. Similarly, Mr. George Hamlin Fitch of the San Francisco Chronicle, and the Rev. Dr. Sydney Strong of Queen Anne Congregational Church, Seattle. Each of these travelers returned with the thought that the Japanese were the possessors of such qualities as to make necessary on our part a recognition of them in no way essentially different from that given the other and most favored nations. This is the conclusion also of missionaries like Dr. Greene and Dr. Sidney Gulick whose profound study of the Japanese during their many years in that land has qualified them to speak with especial authority.

It is highly important that the people of the United States should be made acquainted with the Japanese. In a recent address in Seattle Dr. Strong said that he favored the sending annually to Japan of commissioners to study the life of that people, and so to bring back fair and impartial reports. His suggestion was that chambers of commerce, labor organizations, social agencies and church federations should be thus represented. Dr. Strong would like to have Seattle made a center of intelligence concerning things Japanese. "If the Pacific Ocean is to be the theater of tremendous commercial activity, in which the Pacific slope should play a part, then America," remarked Dr. Strong, "should not only be well-disposed toward Japan, but should seek to cultivate friendly relations with that empire. Otherwise our country will suffer great loss, to say nothing about retardation to the world's development."

Dr. Strong continued in that connection: "We need more men in our land who are like the talented Dr. Nitobe, president of the College of Tokyo, and recent exchange lecturer in America. Years ago as a student he announced his intention to major in English. His instructor asked for his reason. He replied, 'I have an ambition to be a bridge across the Pacific.' Human bridges across the Pacific will solve all problems between neighbors."

Recently Dr. Suyehiro, professor of law in the Imperial University at Kyoto, suggested in a paper published in that city, that some intelligent Japanese be sent to America and to Europe with the express purpose of making the people acquainted with the Japanese civilization. And he expressed the hope that the great Japanese statesman, Count Okuma, would be one to go.

Here in California there is much misrepresentation of the Japanese and contemptuous treatment of them on the part of the newspapers. One of the latest instances of this was in the San Francisco Examiner a few days ago. Two of the eminent Japanese envoys to this country a few months ago, Dr. Juichi Soyeda and Mr. Todya Kamyai, published a pamphlet after their return, entitled "A Survey of the Japanese Question in California." The pamphlet was in good English and was respectful in all its statements and conclusions. A copy was sent to The Examiner. Any one reading the editorial written concerning it would infer that the pamphlet was written in the choppy English characteristic of the uneducated Japanese or at least of those unacquainted with our language; and so, likely to start the risibilities of anyone attempting to read it. The Examiner indulged in considerable of that kind of English in giving account of the contents of the pamphlet, and dismissed it with the following contemptuous words:

"It is with thankfulness, gratitude, humility and a deep sense of being properly rebuked that we receive this fulmination of the Honorable Juichi and his estimable accomplice. We shall not selfishly enjoy this feast of reason and flow of language all alone. At least half of it shall be fed to the office cat—may his venerable whiskers flourish forever! The other moiety will be forwarded to a noted pro-Japanese American statesman, who engages in lecturing, breeding doves and Secretary-of-State with equal grace, facility, and financial success."

That article was contemptible. Only a depraved journalism made it possible. If ever war shall come between Japan and the United States the blood of many will be upon the head of the man responsible for that contemptuous paragraph. Such are the things that inflame. We do not believe that there will be war between the United States and Japan because we believe that our country will do the right and accord the Japanese fair treatment. But if this should not be accorded, war will come. This is the opinion today of every eminent Japanese who has expressed himself. We quoted Count Okuma to this effect not long ago; and this was the declaration a few months ago in San Francisco of one of the eminent envoys sent to study the Japanese situation in the United States.

It will not require much to satisfy the Japanese; and that little they will have ere long in some manner. Dr. Gulick's plan would be satisfactory to them: Give them naturalizaton rghts, but so restrict immigration that only a small number could come here each year; and yet in such manner that there would be room for the incoming of large numbers of those nationalities already entered into citizenship.

Some of the churches in Hawaii are made up of a great mixture of races. One has in its membership English, Scotch, American, Swedish, Hawaiian, Portuguese, Chinese, Japanese, Korean and several mixed peoples.

THE MOVEMENT FOR UNITED BRETHREN AND METHODIST PROTESTANT UNION.

There has been gratifying progress in the movement for the organic union of the United Brethren and Methodist Protestant churches, and that large element in other denominations anxious for such union as will give greater efficiency in the work of the church kingdom is enheartened thereby.

Of course there has been objection on the part of some to the basis of union, and there have been attempts to set aside the plan reported by the joint commission of the two churches for something different; but the vote in the conferences thus far has been very gratifying to the friends of the movement. Up to the last week in September fourteen of the Methodist Protestant conferences had voted. Seven of them were unanimously in favor of the proposition, and in the others there was no strong opposition. In these conferences were more than a thousand ministers and lay delegates and they represented at least one-half of the membership of the denomination.

Except in the Maryland conference the opposition has shown no strength, and there it is not against union but against the proposed basis of union.

An article in The Methodist Recorder states that the opposition in the seven conferences which were not unanimously for union was so slight and the result was accepted with such a spirit of fraternal acquiescence that there is good reason for the belief that opposition passed away with the announcement of the vote.

In the church of the United Brethren in Christ twenty-six conferences have voted, twenty-four favoring the proposition, two opposing it by small majorities. The first of this month there were fourteen United Brethren conferences in which the vote had not yet been taken.

The question is yet to be submitted to the local churches. In each denomination the church papers are supporting the plan heartily, and it is safe to predict that it will carry ultimately by a very large majority.

Bishop Bell of the United Brethren Church says that all the Pacific Coast district conferences voted unanimously in the affirmative at their recent sessions.

The following paragraph by Bishop Bell in a recent article in The Religious Telescope is of value outside his own denomination:

"In the present status in the United States, Protestantism is competing with itself, and intelligent people will have no great difficulty in reaching a conclusion as to the soundness of such a principle of operation. Beside, there is an irresistible movement toward standardization that is nation-wide and all-commanding. It is affecting every process, institution, individual, and this is as it should be. This movement is compelling the standardization of the Protestant denominations as to educational institutions and equipment. All the denominations are finding it necessary to standardize in local parishes, as nearly as may be, in missionary operations, in publication work, in ministerial efficiency, in all forms of extension work. The denominations that fail in this standardization are bound to take inferior rank and place among the religious organizations of the country. To move up under this imperative demand is costly, especially in money. It should be understood, if we will persist in maintaining so many duplicate plants and agencies, even for religious work, that we will need to count the cost and face the world in defense of our extravagance."

THE OUTLOOK FOR A LARGER UNION.

In an advance copy of the report to the Congregational National Council of the committee on comity, federation, and unity, mention is made of the failure of the movement started several years ago to unite the Congregational, United Brethren, and Methodist Protestant churches, and that failure is said to have come about "through opposition in our own body."

It is significant that the declaration of faith in the basis of union for the United Brethren and Methodist Protestant churches is that which was framed for the union of these denominations and the Congregationalists.

It is significant also that the name chosen for the union of these two denominations is the "United Protestant Church." This evidently was with the hope that others would in process of time be included therein.

The Council committee, to which we have referred, of which Dr. William Hayes Ward is chairman, expresses in its report the hope that when we have concluded our own polity readjustments negotiations may again be made looking towards Congregationalism taking its proper part in the reducing, by corporate union, the too large number of denominations."

Another Council committee, called "the committee on church unity," of which Dr. Newman Smyth is chairman, deals with the Episcopal proposal for a world conference on faith and order, and says in the words of the Episcopal commission to its general convention in session a few days ago that "never was there a day since Christians became disunited when the thought of reunion was so much in the hearts and minds of men as it is at this moment."

It is remarked further by that Episcopal commission and endorsed by the Congregational Council committee that "in all communions, be they called Catholic or Protestant, the number is daily increasing of those who feel that the present estrangements among those who believe in and worship the Lord Christ are intolerable, and that they must cease;" that "on all hands men and women are realizing more and more keenly not only the weakness and the waste, but the wickedness, of our present divisions."

Believing, accordingly, that the time has arrived for representatives of the whole family of Christ to come together for the consideration of questions of faith and order, the Council committee recommends the reaffirming of the declarations of former councils on church unity and participation in a world conference.

Suggesting for a rallying cry the familiar words, "Not compromise, but comprehension; not uniformity, but unity," our own committee says: "Intercommunion between all the disciples of Christ; fellowship in the faith which, through all the ages since Christ ascended, His spirit has been showing in the mind of His Church; and a ministry in His Name so validated and attested in each communion of believers that without violence to the scruples of any it may prove acceptable to all,—these are among the objects to be sought for until they shall be attained in the fulfillment of the Lord's last prayer for the oneness of his disciples, that the world may believe on Him."

The Pacific Unitarian remarks: "The average non-Unitarian would gain in enlightenment if he would daily devote a few minutes to study of the dictionary, till he could intelligently differentiate between "divinity" and "deity."

THE CONGREGATIONAL NATIONAL COUNCIL INVITED TO SAN FRANCISCO.

The First Congregational Church of San Francisco, the Congregational ministers of the San Francisco bay region, and the Northern California Congregational Conference, have united in an urgent and hearty invitation to the National Council to meet in San Francisco in 1915, provided the plan for biennial meetings is adopted.

That is the year for the Panama-Pacific Exposition. Many conventions are already scheduled for San Francisco at that time, and an effort is being made by different religious bodies to bring their assemblies for that year to this city, in and about which at that time will center the world's thought and interest. Their coming will be of distinct advantage to California and the whole Pacific Coast.

We have not been informed as to whether an invitation is to be extended for the Council to meet in any other Pacific Coast city. It is to be hoped that none will be given, and that unitedly the effort will be to bring the Council to San Francisco.

It may be said, perhaps, by some that there will be here at that time many other attractions, and thus many distractions. But we are of opinion that at no other point on the Coast can so successful a meeting be held in 1915 as in San Francisco. This city would unquestionably command at that time the largest attendance from our Pacific Coast constituency, and a far greater influence would be exerted here than elsewhere for Congregationalism and the Church Kingdom on these western shores.

Probably not in the next quarter of a century will there be so opportune a time as 1915 for the holding of the National Council on the Pacific Coast. Many persons will be coming hither that year from all over the land, and there is every reason for believing that a larger attendance could be secured here than in any eastern city in 1915.

The meeting in San Francisco in 1915 could have and would have many features of an international council. Both nationally and internationally the coming of the Council to San Francisco in 1915 would be of far-reaching influence and value. Among other things, it would help to impress on the world the Christian features of American life. We cannot have too much of that in San Francisco in 1915. Brethren of the East, we believe that you will better serve the cause of Christ by deciding to hold the Council in San Francisco in 1915 than anywhere else!

Many conventions other than religious are coming despite what are called the distractions. If an advantageous meeting place for them that year, much the more so for the religious assemblies! The Church should never withdraw from the center of activities!

Whitworth College is to be moved from Tacoma to Spokane. A forty-acre site has been donated, and $100,000 is being raised for building purposes. It is stated that there is no doubt about the securing of this fund for buildings, and it is expected that the college will open up in Spokane next year. Whitworth College, named in honor of a pioneer Presbyterian missionary, is under Presbyterian direction. It has had a struggle in Tacoma to which city it was moved from a small town location several years ago and has been casting about for a new loction for some time, and consolidation with Whitman College at Walla Walla was under consideration at one time. The going of Whitworth to Spokane will take considerable patronage from Whitman.

PACIFIC COAST NOTES.

The Ventura Free Press says that the victory in that little city against the saloon was due to the women. "Without their work and without their votes the result would have been different."

Among the latest remarks from Boston about the far west is this: "Recent statements by learned persons to the effect that the world will be overcrowded a century hence are being used by western real estate men to boom local building lots."

Plymouth Church, Seattle, has resumed its Thursday evening dinners preceding the prayer-meeting. More than two hundred have partaken some evenings. All last year this arrangement worked advantageously for the prayer-meeting attendance.

Mr. Horace Davis has been a member of the Sunday-school of the First Unitarian Church of San Francisco for sixty years. That school reached its maximum attendance in 1864, when it was 350. One of the teachers in the school now is a granddaughter of one of the first teachers in 1853.

Archbishop Casey of Vancouver, British Columbia, objects to the name, "The Roman Catholic Church." He says that the official name is "The Catholic Church." Doubtless that is true, but that church will have to become much more catholic than it now is, or ever has been, if people in general are to call it "The Catholic Church."

The students of Whitman College, at Walla Walla, were addressed one day last week at chapel meeting by Mrs. N. A. Jacobs, a survivor of the Whitman massacre; also by Mrs. Eliza Spaulding Warren, a daughter of Henry Spaulding, the pioneer missionary to the Pacific Northwest. It was Mrs. Warren's first visit to Whitman College and she was greatly impressed by the institution.

"Christianity is not the religion of sorrow and gloom; it is the religion of the morning and carries in its heart the happiness of heaven, remarks the Rev. Hugh Elmer Brown of Pilgrim Church, Seattle. . . . "It is a gray old fallacy that Christ was a gloomy leader. He faced the bleak North; he also faced the sunny South." . . . Facial longitude is not the badge of the Christian."

"Oh, I would give half of my salary if I had such attendances," remarked an Eastern rabbi not long ago when he witnessed the large attendance for several weeks at a Jewish temple in San Francisco. "Emanu-El" states that Judaism is very much alive also in Los Angeles, but that the situation is quite the reverse in many other places in California—especially so in the smaller cities.

The latest statistics show that 781 towns and cities in California are without saloons. At least there are no licensed saloons in these places. If, in a few places, there are those of the "blind pig" kind, they must necessarily fall far short of the evil entailed by the open saloon. It is one of the devices of the liquor traffic to attempt to maintain that the one is as harmful as the other.

The Women's Christian Temperance Union of Oregon adopted resolutions at its state convention favoring a campaign for state-wide prohibition in 1914. The convention also adopted the following: "We respectfully say to all

schools and colleges bidding for the attendance of our young people that we strongly disapprove of the policy that retains on the faculty such persons as use tobacco or otherwise fail to uphold the highest moral example." The recent action of the Portland school board forbidding the reading of the Bible in the public schools was referred to as deplorable, and not to be regarded as final.

With reference to the remarks of critics to the effect that he made Martin Eden, a character in one of his books, achieve an education too swiftly, Jack London says: "In three years, from a sailor with a common school education, I made a successful writer of him. The critics say this is impossible. Yet I was Martin Eden. At the end of three working years, two of which were spent in high school and the university and one spent at writing, and all three in studying immensely and intensely, I was publishing stories in such magazines as the Atlantic Monthly, was correcting proofs on my first book (issued by Houghton Mifflin Company), was selling sociological studies to the Commopolitan and McClure's, had declined an associate editorship proffered me by telegraph from New York city and was getting ready to marry."

Henry Harrison Brown, editor of "Now," a new-thought journal, published in San Francisco, says that he was invited not long ago by the Rev. Thomas F. May, pastor of the Congregational Church at Vancouver, Washington, to speak in his church. He regards this as "a gratifying sign of the advance of truth." Mr. Brown's little monthly publication bears the sub-title, "A Journal of Affirmation." Here is its basic affirmation: "I am spirit and may consciously live the immortal life here and now." On one of the pages of a recent copy Walt Whitman is quoted: "Henceforth I seek not good fortune; I am good fortune." Among the affirmations is this also: "All is good that comes to me. All comes because I need the experience. All that can come is the best at that time and place. All comes to me because it is my own. Because I accept all that comes as my own it works me good. Whenever I do so accept I am happy."

In an article in the Pacific Churchman there is account of mission work in Eastern Oregon from which we get the following pen picture of a bishop's experience when on a summer missionary tour: "Here is a town at the terminus of a little railroad, and a hard place it is! When the bishop arrives it is full of freighters, herders and men going out to work on a new branch line that is in process of construction. A dancing pavilion of canvass has been set up in the very center of the town. The owner agrees as a great favor to let the bishop have it for an hour on Sunday night, before the dance. Accordingly, benches are brought in, a few lanterns hung up here and there, making 'darkness visible,' rather than giving light, and the process of getting a crowd together begins. One of the women offers to play the piano as a sort of prelude, to attract people in. What is the bishop's amazement and consternation to hear her playing rag-time waltzes! However, it certainly brings the crowd."

San Francisco is described in the following beautiful way by Joseph Pennell in the New York Times: "There was a city finer than Tangier—but just like it in effect; a city higher than Siena—but just like it—the sweep of its mountainous streets—only a million times more impressive; and like Siena, even to the great crowning mass on its highest hill! But unlike poor Boston, it did not vaguely remind one of something else; it was more imposing, more inspiring, more amazing than any of the things it reminded me of and all the work of the last six years. In San Francisco the people unconsciously have made a great pictorial, paintable city of their own, something utterly different from New York, Philadelphia, Washington—something equally impressive; and, though they know everything else under the sun, they do not know that. They never stop telling you how much finer it was 'before the fire.' I know it is finer now, only they do not see it. And when I showed them how fine it was they said I exaggerated."

In Seattle and in that vicinity there are about 1000 negro families, a greater part of whom own their own homes, which have been conservatively estimated by the county assessor as worth $1,000,000. One of the race writes in the Post-Intelligencer that they got the money with which to purchase their property either by blacking boots or doing odd jobs about the city, such as the white man and the Japanese refused to do. It is stated that in Seattle if a negro is looking for work there is but one kind open to him, bootblacking in a barber shop, providing some Italian does not beat him to it; and that, too, whether he be a Dr. Booker T. Washington or a simple sleeping Sambo. The writer of the article from which we have quoted says that there as well as elsewhere in the North, East and West, where real thrift is found among the white folk, labor organizations and race antipathy bar the negro from every kind of lucrative employment whether skilled or otherwise.

THE USE OF MOTION PICTURES IN FIRST CONGREGATIONAL CHURCH OF LOS ANGELES.

The Rev. Dr. William Horace Day was the first minister who made use of motion pictures in the evening services in the down-town churches in Los Angeles. Large congregations were attracted by the series last year. And last month Dr. Day began another series, "From the Manger to the Cross," which is proving popular and helpful.

Recently Dr. Day expressed himself as follows concerning the use of these pictures in the church service:

The motion picture has come to stay. As an amusement its success is astounding—7,000,000 persons attend the motion picture shows every day. We begin to believe the prophecies of Thomas A. Edison about its educational value. We have been slower to appreciate its service to religion. Man is slow to change religious customs. Religious leaders know that education through the eye is far more effective than education through the ear and yet Protestantism especially has banished the appeal to the eye and has substituted an appeal which is almost exclusively to the ear.

The modern church has for its task the conversion of the individual to the spirit of Christ and the development of his life into a life of service. It seeks to make him a citizen of the world with a sense of interest and responsibility toward every race. The modern church must be humanity-wide in its sympathy if it is to be anything more than a self-centered, ethical culture club. How shall it draw within the sphere of its helpfulness those who are not interested? How is it to make a definite and true impression after they are brought into the church building? The motion picture is one of the means of solution.

This is the second year in which the First Congregational church has used motion pictures to present the Scripture in its evening services. It was with great uncertainty that the first experiment was tried. Would the motion pictures turn a Sunday evening service into an entertainment and banish the spirit of worship? Could a profound, definite appeal to the conscience be made?

How shall men who have once begun the Christian life be so educated as to have a world vision which comes through missions and to have the brotherly spirit for the problems of our own city and country? In this educational part of the work of the church the motion picture has a part of the first magnitude.

I look forward to the time when every well-equipped church shall have not only its stereopticon but one or two motion picture machines, using these for the center of weekday educational and family gatherings in which the educational and recreational have scope, for the missionary and social education of its people at its midweek service and on Sunday, and above all center attention upon the claim Christ makes on a man's faith. It brings the whole family and many classes together in a single entertainment. Not even the American national game is today doing more valiant service in the democratizing process than the motion picture.

DREAMERS.

A Sermon by the Rev. Herbert Atchinson Jump.

Genesis 37:19. "Behold, this dreamer cometh."

There are two moments reappearing not infrequently in the history of the race, both of which loom large with meaning. The first is the moment when a dreamer cometh. The second is the moment when the dreamer's dreams come true. The span of time between these two moments may cover centuries. The annals of the waiting years may be written with patience, heroism, perhaps with blood. But however long the delay, the God who sends the dreamer ultimately bestows the sanction of victory upon his dreams. Then the clock of progress strikes a new and thrilling hour.

Dreams and Leather.

The second of these two moments is usually acclaimed with boisterous popular favor. The first is greeted with skepticism and persecution. Too much like Joseph's brethren is the world, ready to laugh at the strange aspect of the seer of visions, eager to find a convenient pit for the dreamer's extinguishing and a wild beast to serve as the excuse. The dreamer means a new approach to truth, a fresh appropriation of reality, a challenging insight into duty, a daring grasp of the divine. But men's eyes are so filled with the old vision that they are incapacitated for seeing the new. So the dream generally has a hard time of it, and the dreamer is more than likely to taste persecution. It was Anytas, the leather-dealer of Athens, who rose into prominence at the time that Socrates was accused of contaminating the Grecian youth. His son was a devotee of the philosopher, and ere long the leather merchant discovered that unwonted ambitions were stirring in the young man's bosom. The lad declared that he must do something nobler than merely sell leather. When this heresy was broached, Socrates' doom was sealed. How could souls who saw life only in terms of leather understand one who saw life in terms of eternity? Anytas and those who associated with him in the destruction of the prophet inhabited worlds so full of goat-hides and timber and merchant-ships that there was no room in their worlds for such stuff as dreams are made of. So the cup of hemlock. This is the fate of the dream—to be pelted with ridicule and then with stones, to have bullets shot through it, to be burned with fire, to be hanged upon the cross, to be buried in a stone sepulchre of oblivion. But all in vain. Some day, in God's day, the dream rises from the dead and ascends into heaven and conquers the earth. The moment arrives when it comes to be true. Whereupon men will suddenly remember that they and their grandfathers had always thought that way, and subscriptions will be started to erect a worthy monument to the much maligned dreamer. The biography of a dream is usually written in seven chapters, the headings of which are these: surprise, curiosity, irritation, contempt, persecution, assassination, resurrection.

Dreamers and the World's Worth.

There are two reasons why God does not let his dreamers perish. For one thing, the dreamer makes the world worth while. A dream is a fabric woven out of the unsubstantial, but from this unsubstantial is born a new and nobler substance. The invisible ripens into the visible. The intangible becomes the interpreter of the tangible. Dreams are the foundation of art. "Art consists of imagination," declares Elihu Vedder. They are the origin of big politics. Cecil Rhodes and Abraham Lincoln were dreamers. Dreams point the way for business. "America," rhapsodizes Pierre Loti, "offers no such poetry of dramatic achievement as can be seen in the stockyards of the Chicago pork-packers." Dreams are the theme of literature, whether with Milton in the heavens above, with Shakespeare in the earth beneath, or with Dante in realms under the earth. Preeminently is religion founded on dreams. Faith is certitude regarding the invisible and immaterial, hope is friendly companionship with the unattained, love is the actuality of a brotherhood still far distant; and these three are religion. All through the pages of Scripture men chosen of God live their lives with reference to expectations that their neighbors call nonsense. The Bible is a book of dreamers. Noah builded an ark amid the tropical sunshine with never a rain-cloud in sight. Abraham went out from substantial prosperity to the uncertain fortune of an immigrant simply because God told him to. Samuel planned for a kingdom among a race of half-civilized tribesmen. David sung strange songs of a Messiah. Many a prophet excited ridicule at his own expense by telling of a day when every knee should bow and every tongue should confess. And the Master himself went to the cross of humiliation declaring that his destiny was the right hand of the Father in glory.. Because the Bible is a book of dreamers it is a book of courage, but its courage brings blessing. In whichever way you turn, therefore, you find that the deepest values of existence are contributed to it by the dreaming Joseph and his imitators. "Dreams are true while they last"—and many of them last forever.

Dreamers and Progress.

Another reason why God does not permit his dreamers to perish from the earth is because they hold the seed of the world's future. Progress is nothing but a series of victorious dreams. The earth moves round and round but it also moves forward. Its latter form of motion is usually begotten of the seer of visions. Every invention, whether

it be a cotton-gin or steam engine or linotype machine or air-ship, began as dream-stuff, and descended into the metal permanence of steel or iron. Every achievement of organized thought in the intellectual world started with a hypothesis or a guess or a suspicion, and only later established itself as a truth or a principle. Never was worthier dreaming done than by Charles Darwin. In the social world, is not the wonder of the days the speed with which the dreams of humanitarian reformers of a decade back are being written into statutes and popular codes of ethics? Like voices from Mars were Jacob Riis and Jane Addams in years which even we who are young can remember. Yes, the Lord had made himself known in a dream to many a follower, and these dreams have become the mile-stones on humanity's road toward perfection. We get our time from the sky. The motions of the stars are translated into all the ticking watches of earth. God's dreamers sound the drum-beat; sooner or later we of clumsy feet try to keep step with the onward music.

Having ascertained why God keeps his dreamers alive in all generations, it follows that we should train ourselves to become dreaming souls. Only as we attain this sixth sense, the sense of the unseen, not sight of the outer but insight, can we fulfill our duty in a spiritual universe. Here the Christ, he who transformed the world by his dream of the Kingdom of God, becomes our example. How clearly he could see beyond Palestine to the ends of the earth! How magnificently he defied the calendar and snatched expectation from beyond the hesitant centuries! And as he was sustained by the inner beauties on which his soul fed, so every disciple needs to cultivate the same power of detachment from the insistent physical, and with far-seeing vision rest his happiness upon foundations not made with hands. Two traits especially must we cherish if we would follow the Master in his dreaming and his toiling for the Kingdom of God.

Dreams as Ever-present Friends.

The Christian dreamer must find comforting and adequate companionship in his dreams. For the verdict of history is in favor of his suffering keen loneliness so far as human society is concerned; and only by abiding in perpetual fellowship with his vision can he be true to it and to the world which he would save by means of it. Here the disciple should not expect to be above his Lord. The Christ was a solitary Christ. The logic of his mission seemed forever to be separating him from his associates. In his youth when he was about his Father's business, none understood him or accompanied him in that noble boyish ideal. When he was tempted, it was both necessary and appropriate that he should fight out his battles alone. The developments of his career were all the time raising barriers between him and his kith and kin and former companions.

But if his earthly intimates drifted out of his life, his dream grew and assumed new glories and challenged his powers ever more grandly. As he lived with his dream, his dream expanded. As his hope for humanity became clearer, it fascinated him all the more completely and took the place of the human companionships which were so universally corroding into hostility. It is not possible to understand the serenity of the Savior until we have experienced the all-sufficient bulwark of a sure inner faith. And for him an inner fellowship was quite as real as a fellowship with external persons.

An incident from a summer vacation a few years ago helps to explain this adequacy of an invisible companionship. When we joined our little summer colony at the seashore, we found a fisherman's daughter named Florence helping one of the cottagers. She had a quaintness that was pathetic, a primitive way of looking at the universe that bespoke grinding poverty. Evidently existence had been for her naught but drudgery. Fishermen on the rock-strewn shores of Maine are compelled to live meagerly, and their sons and daughters grow up in pitifully narrow environments. But as we became acquainted with Florence, we discovered the bright spot in her world. It was a doll. She talked about this doll, told us incidents in its doll-life, sewed patiently and industriously on its wardrobe. The doll's name was "Marie." One day the doll was sick, the succeeding days reported the vicissitudes of the illness, finally the disease left her prostrated but still alive. By this time we thought it high time to visit the doll, and the fisherman's hut where Florence lived, and the cove of which she had spoken so often. We equipped ourselves with knick-knacks for the doll and finally reached the miserable cabin. Florence welcomed the surprise party. Before long we asked to see the doll. "Doll?" answered Florence, and hung her head. "I haven't any doll. Marie was only a make-believe. I never had a doll in all my life except a whiskey bottle with a rag tied around its neck." If out of our shameless plenty we saw that a real sawdust doll went to Florence at Christmas time, nevertheless no product of the city shops could furnish any more various or vivid or complete satisfaction than had come to this lonely child from the doll of her imagination. She had had a happy companionship with a dream.

As a worshipper frequents a shrine, so should the dreamer make pilgrimage to his inner vision of the Infinite. That vision can be his support and his confidence. It will fortify him to suffer and abide until the day of the Lord's appearing.

Dreams and the Voice of the Centuries.

The Christian dreamer must await the championship of his dreams by the verdict of history. There are some things that are told only by time. The truth or falsity of our dreams is one of these outcomes of the years, and in unrebellious patience we must wait till the judgment is uttered.

How splendidly the Master did this. There is nothing in literature or life more majestic than the silence of Jesus. When speech is so futile, why waste it? So he was led as a lamb to the slaughter and opened not his mouth. But meanwhile the Christ knew that the Kingdom would grow as a mustard seed. He saw the necessity of the dead's burying their dead again and again ere the ultimate day. He was well acquainted with the acts concerning new wine and old wine-skins both in the agricultural and the spiritual experience of the Jews. He was confident that in God's time the truth of his dream would become manifest.

His follower today must possess his soul in the same patience. Many a law of the Kingdom's righteousness, many a principle of the Kingdom's upbuilding, many a social relation requisite in the bonds of the Kingdom are not yet dominant. And there is also this perplexity: over against the dreamer whose dreams are to come true are other dreamers whose dreams will not come true. How can we tell them apart? The trying of the spirits is difficult just now. In this flitting masquerade of the twentieth century the Lord and the Devil can't be picked out of the multitude of confusing figures as surely as one would like

to do. So we bide our time and wait. Of course each of us must live true to the voice that speaks within. But if my neighbor does not yet hear the same voice that I hear, calling him up into the highest, at any rate the Lord knows which voice is divine, and the unrolling of his providence will give his knowledge to us. So our duty is faithful endurance. Our reward will be authentication when time has told the truth.

Are you a dreamer? If not, learn the habit. You may not become one of the world's laureled heroes but you can become a hero for home consumption. You can add fresh worth to your life and perhaps lift it to a diviner plane. You can bring inspiration to your timid companions. You can refresh those who are toiling for the Kingdom. You can stand by the weary Christ. You can be an expectant and jubilant son of God. And as one who dreams dreams of moral and spiritual splendor in fellowship with Jesus, you can measure up more easily and more successfully to your duty, as Charlotte Bronte has sung it for you and for every man:

"Life, believe, is not a fact as dark as sages say;
Oft a little morning rain foretells a pleasant day.
Sometimes there are clouds of gloom, but these are transient all;
If the shower makes the rose to bloom, oh why lament its fall?
Rapidly, merrily, life's sunny hours fit by;
Gratefully, cheerily enjoy them as they fly;
Manfully, fearlessly the day of trial bear;
For gloriously, victoriously can courage quell despair."

BLESSED ARE THE CHURCHGOERS!

W. N. Burr.

How in the world the habitual non-churchgoer manages to keep any sort of hold on life is beyond my comprehension. I should go mad with loneliness in all this pushing, seething, tumultuous life-struggle were I shut away from the fellowship of the church, and from all that is best in the life of good men that comes to the surface and bubbles over for the uplift and inspiration of others, in the services of the church. One's deeper nature craves companionship —at least mine does—and that sort of companionship rises and grips one in the quiet of a church service, "apart from the world," to such a degree that I do not believe any man can afford to keep himself shut away from it. Robinson Crusoe says he "wanted for nothing except conversation." My soul would feel itself "cast ashore on an uninhabited island" were it not for the blessed communion of the saints at the services of the church. My pastor opens the deeper currents of his thought and experience there as he cannot anywhere else. My fellow-believers unveil their hearts to me there as they cannot in the touch-and-go sweep of the ordinary life.

"Heaven comes down our souls to greet,
And glory crowns the mercy-seat"

inside the holy of holies beside the ark of the covenant; and the most holy place has not been torn away from the temple and set up in any spot in creation which may happen to strike the fancy. The "groves" may have been "God's first temples," but He could not allow the race the freedom of them throughout all time as centers of worship, for it was too easy for men to forget **Him** there. So He ordered temples that should be especially dedicated to His service; and the race has not yet outgrown the temple made with hands by keeping itself true and worshipful in the quiet of the groves. When we shall have learned to walk with God and to keep His statutes and His testimonies without the restraining influences of the organized church, perhaps He will set us free again in some garden of Eden out "under the grand old trees;" but He cannot trust us yet with all the freedom of Eden. The organized church is still an essential in the moral and spiritual development of the race.

So I "go to church" at every opportunity. Whenever I "go down town" during the week I usually walk down-street on the church side just to catch the "feel" of it. Our church is such a great, strong, beautiful building that just a look at it will sometimes help me to creep into the Everlasting Arms when I am feeling timid, or troubled, or uncertain of the way.

I went to church last Sunday. Our pastor preached in the morning. I wish everybody in the world could have heard that sermon. It was not a "show of pulpit oratory," it was just a good, strong, manly, Christian talk about "The Place of the Church in Human Welfare."

He told us that the seat of the scornful is full in these days—full of scorners who regard the church with contempt or with a complacent indifference, as one might regard a wornout coat hung up in the attic. I am not sure that he mentioned the coat, but he led us to the attic that we might see the church through the eyes of some people who live up there, and who pride themselves on being on higher ground than the poor worms of the dust who continue to crawl in God's sunshine down on the earth. He put it all in terms of dignity and respect, with no savor of irony such as one might find in my crude reporting: he didn't say things in just the language in which I am writing them, but he **said** them—in his own fine way.

He told us how lots of people seem inclined to belittle the church; how, for example, a certain theologian when writing a book dropped the term "church" before he had gone very far and substituted for it "the kingdom of God," as if the church were too insignificant for his consideration.

And he said the seat of the mourner is full in these days, too, as well as the seat of the scorner—full of mourners who spend their time weeping and wailing because of the inefficiency of the church.

And then he pictured the church as it really is—and as those of us who are true to it know that it is—Christ's body in the world working for the redemption of the world. O, as he preached Christ to us—and he did "preach Christ" —and then identified the church with Christ, one could not help feeling the dignity, the height of privilege which is accorded the weakest member of the church. He called our attention to the fact that it was when Saul was breathing out threatenings and slaughter against the **church** that he heard the Voice crying "Saul, Saul, why persecutest thou **Me?**" "Who art thou, Lord?" Saul asked; and the Voice replied, "I am Jesus whom thou persecutest." It is Jesus Himself who says that when the **church** is persecuted **He** is persecuted. How closely He identifies Himself with the church! How He loves the church! I do not see how men or women can claim to be true to Him and not be giving

the church a large place in their affection and service. I am thankful that we have a pastor who sees the church through the eyes of the Master.

At the evening service last Sunday we had a strong address by President Blaisdell, of Pomona—another uplift out of the grind of our common thinking.

President Blaisdell spoke on "The College and Public Opinion," and he opened the eyes of some of us wide to the fact that a good opinion of a college like "Pomona" will help mightily toward making it a good college.

He said that a college can no more escape the evil that is in the world than can any man or woman. It is here, we are all of us in the midst of it, and colleges as well as individual lives will be invaded more or less by it. It must not be expected that when young people go to a college they enter a paradise where sin is not. It sometimes enters with their entering. It got tangled into their lives before they came to the college. The cleanness of a college is somewhat determined by the training the children have before they come to their college days. Therefore, we are all helping to make the college what it is and what it shall be before we send our young people out from our homes.

And so he urged us to be speaking well of the college, and to be thinking well of it, and to "prepare our young people for college" by doing our best during their preparation years to establish them in the virtues which we expect of the college.

I guess Pomona's President is all right in this. If we want a college of which we can have a good opinion we must have children of which we can have a good opinion. It may be something of a compliment to an institution to send to it our bad boys and wild girls that we cannot manage ourselves—to "commit them to the care of the college"—and to expect the college to make them over into clean, noble men and winsome, womanly women; but—O, well, like lots of other things besides charity, the influence of a college begins at home.

The President drew a clean-cut picture of the responsibility of a nearby town like ours in the making of a clean, wholesome college atmosphere. The influences of our streets, our public places, our entertainments work on the lives of the students, many of whom drift over to our town more or less every week during the college year. He made us to realize that what we are over here is something of a determining factor in the character of the college. He did not scold us for any delinquencies, but he appealed to the heroic in us; he made us feel that it is one of the noblest of achievements to build up a town near to a college that shall help to mould in finest fashion the moral taste of the students.

I like that word "taste." I like to think that we can be co-workers with God in placing the imprint of "taste" upon the souls of our young men and women. I am reminded of Akenside's lines:

> "What, then, is taste but those internal powers,
> Active and strong, and feelingly alive
> To each fine impulse? a discerning sense
> Of decent and sublime, with quick disgust
> From things deformed, or disarranged, or gross
> In species? This nor gems nor stores of gold,
> Nor purple state, nor culture can bestow,
> But God alone, when first His active hand
> Imprints the secret bias of the soul."

I went home from church Sunday night filled with compassion for the multitudes that willingly wander as sheep having no shepherd—people who have the same opportunity that I have to go to church and be fed, but who do not relish the food that keeps me alive. God help the non-churchgoer, and help me to be helpful to him, too, if he will be helped!

Pomona, California.

THE FIRST CONGREGATIONAL CHURCH, SAN FRANCISCO.

A Description of the Building Now in Process of Erection.

A picture of the building now under construction by the First Congregational Church of San Francisco will be found on the cover page of The Pacific this week. We give here a description of the interior and exterior.

The design, both interior and exterior, is typical of the dignified simplicity of the Renaissance, or revival of the classic order, first finding expression in Italy during the early part of the fifteenth century.

In material, the soft gray tones of the Caen stone on the interior is used to harmonize with the light sandstone effect of the exterior.

Four graceful Corinthian columns, flanked on either side by the corner pavilions, are an important feature of each of the two street facades.

The entrance from Post street, between these columns, as also one in either of the corner pavilions, opens to the main vestibule about twenty feet in depth, extending across the full width of the building. At either end of the vestibule are placed broad stairways leadng to the balcony above and to the basement, as also lavatories, dressing rooms, etc.

Five doorways enter from this vestibule to corresponding aisles in the main auditorium, which is 80x100; these aisles continue with a gradual incline to the chancel directly opposite, the pulpit being a central point from which all seats radiate, giving an unobstructed view of the speaker.

This chancel occupied by the pulpit platform, choir gallery for thirty singers and the organ loft fills the central portion, while on one side opening from the same level, is placed the minister's study, the music library, choir rooms, dressing rooms, being on the opposite side.

The organ itself is divided into two portions, one on each each side of the chancel with the keyboard to the right, bringing the organist within view of the choir and enabling him also to see the congregation.

The seating capacity of the main auditorium is 1,100 with a balcony extending around the three sides seating 400 more, making 1,500 in all.

The space over the main entrance vestibule on this balcony level, is occupied by a large reception room opening directly to the balcony as also to the broad stairways at either side. At the chancel end of the church are reception and committee rooms opening from balcony with similar stairways to the rooms below.

The basement is occupied by the various Sunday-school requirements, access being from two entrances on Post street, one on Mason street, and one on the eastern side.

The main Sunday-school room is 60x100, with the various class rooms and kindergarten, separated by folding partitions.

In connection with this department is also the ladies' parlor, with attendant dressing rooms, the public dressing-rooms and lavoratories for men and women and the kitchen, serving room and dining rooms, with all the necessary paraphernalia for church entertainments.

The sub-basement is occupied by heating apparatus and machinery for mechanical ventilation, etc.

The treatment of the interior is in keeping with the exterior of the building, the bays being separated on all four sides by large Corinthian pilasters supporting a broad classic frieze surmounted by a deeply panelled and enriched ceiling, a large portion of this ceiling is filled with stained glass, reflecting the light by day from the large skylight over and the principal source of artificial illumination at night, by diffused light from lamps above.

The wall panels between pilasters are filled with circular headed windows or arches with moulded architraves and carved spendrels.

MR. PALMER DECLINES CALL FROM FIRST CONGREGATIONAL CHURCH OF OAKLAND.

The plan to combine the First Congregational Church of Oakland and Plymouth Church and establish also a third center in the Grand Avenue region, submitted by Mr. Palmer, received only eleven of the 24 votes cast by the official boards of the First Church, and Mr. Palmer then sent to the church a declination of the call.

After the vote had been taken a committee consisting of C. Z. Merritt, W. L. Culver and C. S. Greene sent to Mr. Palmer a letter which was in the main as follows:

"We have been instructed by the joint meeting of the pastoral committee, the deacons and the trustees of the First Congregational Church, with whom you have been in conference on Monday and Friday evenings of this week, to advise you that at the close of our deliberation a motion that the plan for the amalgamation of this church with Plymouth Church be favorably reported to the church for action, was lost by a vote of 11 to 13. Following your suggestion, therefore, no further action will be taken at this time.

"We desire to say, however, that several of those who voted in the negative stated that they did so because they felt that as yet the church was not ready for the proposed program and that it was not improbable that they might later on desire to reconsider their action.

"We were also specially instructed to express to you—and this was the hearty and unanimous sentiment of every one present—our unbounded admiration of the masterly way in which the plan was presented, our assurance of the deep impression made upon us by its broadminded statesmanship and most of all our appreciation of the noble magnanimity with which you sought to eliminate yourself from our consideration of the plan to the end that the proposition itself might be judicially weighed independently of your personal interests. It was repeatedly said in the course of the discussion, that if any doubt had previously existed as to your capacity for leadership your course in this matter had resolved that doubt; and some who had not favored your call said after adjournment that their attitude in that regard had been entirely changed.

"We, therefore, trust that you will realize that the net result of this experience, as regards yourself, has been to greatly enhance our previous high estimate of your fitness for the work to which we have called you, our personal affection and our earnest desire for the inspiration of your leadership. But if, after mature consideration, you should, as you have intimated, feel constrained to decline our call we most earnestly hope that you will remain at Plymouth Church and not allow yourself to be lured away to any other field of effort—at least for some time to come. Oakland needs youthe churches of our order in these bay cities need you; and we need you as our counsellor and friend if we may not have you as our pastor."

To this letter Mr. Palmer made reply as follows, addressing his letter to the members of the church from whom the call had come:

"I am now in a position to make a definite reply to the call which you issued to me on July 20, to become your pastor. It is perfectly clear to me, and I trust it will be to you also, that the wisest thing is for me to decline the call.

"In doing so I wish to express to you my deep appreciation of the honor you have done me in asking me to be your pastor, and my personal regard for you as a church and as individuals. My reason for not accepting the call is entirely one which grows out of our local situation. When your call came it seemed to me to open the way to an amalgamation of First and Plymouth Churches and the development of a new method of attacking the whole problem of the city. I had hoped I might be a bridge over which these two churches should pass to a new and more generally efficient alignment in view of the needs of the entire city.

"Since my return I have become convinced that there is not sufficient unity of sentiment to make so radical a reorganization possible and, because I feel that on no other basis would it be wise for all interests concerned that I should accept your pastorate, I am sending you this letter.

"I thank you for your many expressions of personal regard, I realize perfectly that the proposal I made was radical and almost revolutionary, and while, of course, I regret that it could not sufficiently commend itself to win universal aproval, I regret even more that I seem to have delayed you for more than two months in securing the pastor you need.

"In closing I would assure you of my continued goodwill, my desire in the future to serve you in every wise way, and my earnest hope that we may all be led of God to the largest and most effective service in behalf of the religious life of the city we all love."

The Pacific stated, erroneously, last week that Mr. Palmer's plan did not provide for a morning down-town preaching service. That was a natural inference from the outline which came to the office so short a time before going to press that no opportunity was afforded for explanatory information.

The First Congregational Church of Oakland is abundantly able to settle the problem of location without outside advice. But it may not be out of place to remark that almost without exception the judgments expressed on the outside are to the effect that a new location a block or two from the Hotel Oakland will best serve the interests of Congregationalism and the Church Kingdom. It is also the hope that out of the five hundred thousand dollars that can be secured for the present site the Church may be able to see the way clear to aid Plymouth to build a new and greatly needed auditorium; to establish also a new work in the Grand avenue region; so help the Fourth Church that it can equip itself to do the large work among the young

now pressing upon it; and further, extend a helping hand to the Olivet Church, in a new and growing locality and greatly in need of a house of worship.

We happen to know that there are some members of the First Church seriously pondering whether something of this kind cannot be done, and yet at least $100,000 be left to put out at interest to help finance the down-town work if it should be needed.

Whether this could be, we do not know; but it is worthy earnest consideration.

Among the Churches.

CALIFORNIA.

Angel's Camp.—Three were received into the church at Angels Camp, two on confession and one by letter, at the last communion. A good degree of interest is manifest along all lines of church work and attendance is encouraging.

Pacific Grove.—At this month's communion service two new members were received. The fall work is opening with good prospects and interest. The young people's classes in the Sunday-school are materially strengthened as this high school year opens.

Berkeley, First.—The Rev. H. R. Miles gave his last sermon as pastor Sunday morning. He leaves this week for the East, stopping en route at the Grand Canyon and at Kansas City to attend the National Council. Wednesday evening of this week a farewell reception will be given Mr. Miles in the church parlors. Last Sunday he welcomed into fellowship eleven new members, three on confession.

Los Angeles, First.—Dr. Morris H. Turk preached his first sermon after vacation Sept. 28 and was greeted with the Chautauqua salutation when he appeared on the platform. At the morning service of Oct. 5 this church had the great privilege of hearing Dr. S. L. Gulick give his splendid address on "Spiritual Movements in Japan." One could not help wishing he might give it all over the land. At the Twilight Communion that Sunday 46 adults and young people were received into the church. In the Bible School Oct. 5 was Promotion Sunday, and the week Oct. 5-12 was Rally Week for the church. The church cafeteria suppers began Oct. 8 with a large attendance.

San Francisco, Richmond.—Very satisfactory progress is being made at the Richmond church under the leadership of Rev. C. P. Avery. There were five accessions to the membership the last quarter, and much work has been done of a social nature which has given the church a stronger hold on the community. A recent welcome gift was 140 hymnals formerly used by Plymouth Church and a large supply of choir music, the total value of which was nearly $500. One of the most significant developments is the Dunamis Club, a society athletic in its nature and affiliated in a most helpful way with the Y. M. C. A. A similar organization for girls has been started which is affiliated with the Y. W. C. A.

Oakland, Olivet.—An eight day campaign for funds with which to build a parish house as the first step toward the needed church equipment resulted in pledges to the amount of $4,000. The campaign will be continued this week and it is thought the sum will be increased to $6,000. In August 1912 the Rev. Benjamin Gould entered on the pastorate. Since that date the morning congregations have doubled and a good evening congregation has been built up. The Sunday-school has doubled and now has an enrollment of 150. The church has a young people's society of effective influence and a remarkably serviceable ladies' guild. A site for a building has been secured on Shafter avenue near College. It is 80 by 131 feet and cost $4,000. It is planned to build now a parish house at the rear of the lot and later erect an adequate auditorium.

Glendale.—Rev. E. H. Willisford, pastor. Eight adults were received at the communion service last Sunday. These members will add much to the working force of the church. The Sunday-school under the efficient management of Mr. E. C. Von Oven is increasing in numbers and efficiency. Miss Mabel Galey is proving a strong leader among the young people. A Junior Endeavor society has recently been organized. With the help of the Congregational Church Building Society the last payment has been made on the church lots and building. Just now the local church is being called upon to pay several hundred dollars for street paving. The "Gleaners," a Sunday-school class of young girls, held their annual famous "Penny Social" which netted $28.50. Of this amount $25 is being used to pay the last installment on the piano.

DEDICATION ANNIVERSARY.

On the first Sunday in September the Myrtle Street Church, Oakland, celebrated its first anniversary under the pastorate of Rev. James B. Orr. On the first Sunday in October it celebrated the first anniversary of the dedication of its new building.

It has been a happy, prosperous year. The progress of the year just closed is due to many persons and several societies. The church desires to express its gratitude to the ministers of the Bay Association, who canvassed our territory, and decided there was a field for our church. The results have justified that decision.

The church acknowledges the good offices of all of the ministers, particularly Rev. H. H. Wikoff and Rev. Leland Rathbone.

The church gratefully pays tribute to Rev. Griffith Griffiths, the able financier, who conducted the sale of the Market Street property to the Southern Pacific Company, and who remained with the church until the new edifice was completed.

We feel deeply grateful also to one of our own members, in particular, without whose loyal support and tireless activity the church could not have succeeded. We acknowledge the great services of Mr. J. C. McLeod, who has given so much prayer, time and money to the upbuilding of this church.

And to the present pastor, Rev. J. B. Orr, we also pay homage. He has been with us one year, and during that time seventy-four have united with the church. He is a kindly, courteous gentleman, a tireless worker, and a splendid preacher. All of the societies of the church are well organized and doing excellent work.

During the month of October, on Sunday evenings, Mr. Orr is giving a series of lectures, taking his subjects from Shakespeare's masterpieces and drawing spiritual lessons from them.

CHURCH COMMITTEE.

THE NORTH BERKELEY CONGREGATIONAL CHURCH.

We give herewith a picture of the new auditorium of the North Berkeley Congregational Church, on which work will begin this month. It will be built on the corner of the lot, facing toward the bay, and will be connected with the present building by a pergola in the rear. The building now in use will be altered somewhat and adapted for Sunday-school and social purposes. The new edifice, with the alterations on the old, will cost $15,000. Nearly $12,000 are already pledged. The auditorium will have a seating capacity of

450. There is provision for a small gallery.

The Pacific congratulates Mr. Patterson, the pastor, and all the North Berkeley church people, in that they are soon to have such a building and equipment as that growing and important work demands. Their foresight in securing a year or two ago the corner on which they are to build and selling the noisy other corner deserves mention and commendation. Situated as it is, we look for the North Berkeley Congregational Church to be in the next ten or fifteen years one of the most influential churches in the bay cities.

A JAPANESE UNION CHURCH IN PASADENA.

Several years ago a second Japanese Mission was started in Pasadena by the Friends' Church. No opposition was made to this by the workers in our Mission, though we did not see the necessity for it. Of late, for several months, negotiations have been carried on for a union of these missions and of the churches connected with them. These have now resulted successfully, and with a new and more commodious mission house, in a more favorable locatino and with the same persons—Miss Ella DeVoe and Mr. S. Sawaya—who have of late conducted our mission, put in charge of the union work, all goes well. My correspondent writes: "We are deeply grateful that in all the arrangements for this union, there has been such perfect harmony and cordiality between the two American churches, and that the regulations for the church, as drawn up jointly by the Japanese and the Americans have been so satisfactory to all. Through all our planning there has been much prayer and dependence upon God. He it is who brought us through safely." The American Church contributed to the Union Church 37 members, seven of whom have recently been led to repentance. How many came from the Friends' Church is not stated. It is understood that in joining this Union church relationship to the mother church, in each case, is not dissolved. The Confession of Faith of the Union church is as follows:

"I believe in the Lord Jesus Christ and accept Him as my personal Savior, having faith that God offers full forgiveness to all who heartily repent, and trust in Jesus Christ, his Son. I am determined henceforth to be his faithful disciple, conforming my life to his will as revealed in the Holy Scriptures, under the guidance of the Holy Spirit."

Certainly brief enough and simple enough, yet who shall say that it is not sufficiently comprehensive for practical purposes? W. C. P.

NOTES AND PERSONALS.

Dr. and Mrs. J. H. Harwood of Hawthorne, California, celebrated their golden wedding anniversary last week.

Rev. and Mrs. Herbert A. Jump returned to Oakland from Los Gatos last week. They are at 381 Palm avenue. Telephone is in name of George Jensen.

The Rev. G. A. Charnock has accepted the invitation of the Sunset Congregational Church of San Francisco to become its pastor, carrying on the work in connection with that at Ocean View. Mr. Charnock has a vision of a strong church in the Sunset district and will set in motion forces to bring it.

Up to November 10th The Century Magazine and St. Nich olas can be had for a year for $4.00. The regular price of the two is $7.00. Here is an opportunity to have in the home for persons of all ages two of the very best of the monthly publications. Address, The Century Company, Union Square, New York City.

The work of the Rev. George Robertson in the University of Redlands is successful beyond expectation. He makes his biological room a pulpit and finds God both in and outside of humans. For many years Mr. Robertson was pastor of the Congregational church at Mentone. He has entered on his fifth year at the University of Redlands.

The Rev. Dr. Aked has consented to give next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the address given Sunday evening, October 5th, on "The New Congregational Creed Compared with the Ancient Creeds of Christendom: A Striking Illustration of Human Progress." It will be a meeting to which others than ministers are welcome. Place of meeting, Native Sons' Building, near corner of Post and Mason streets.

THE NOMINATION OF DR. DAY ENDORSED.

The following resolution was unanimously passed by the Congregational Church Extension Society of Los Angeles at its semi-annual meeting October 2, and by the Congregational Ministerial Union of Los Angeles at its meeting October 6: "That we most heartily endorse President Nash's nomination of Rev. William Horace Day, D.D., President of the National Council."

E. H. WILLISFORD,
Secretary Congregational Ministerial Union of Los Angeles, Cal.

THE UPPER BAY ASSOCIATION.

The regular time for the semi-annual meeting of the Upper Bay Association falls on the same date of the coming Annual Conference at Oakland; therefore it is thought best to forego the Association meeting for this autumn session, and just call a business session, at a convenient time, at the First Church, Oakland, at the time of the Con-

ference. This action taken after consultation with the pastors of the Association.

F. M. WASHBURN, Moderator.

WASHINGTON.

Annual Meeting W. H. M. U. and W. B. M. P.

The annual meetings of the Woman's Home Missionary Union of Washington, and the Washington Branch of the Woman's Board of Missions of the Pacific, were held in connection with the State Conference at Dayton, on October 7th at 2 p. m.

The meeting was called to order by Miss H. A. MacLafferty of Tacoma, president of the W. W. H. M. U.

Mrs. Gertrude Wiley of Walla Walla conducted a devotional exercise.

After the appointment of committees, the annual report of the secretary, Mrs. John N. Pott, of Tacoma, was read.

Dr. Scudder, our Conference superintendent, then gave a brief talk on the work along the Columbia River, the special field of the W. W. H. M. U.

Mrs. H. P. Brode of Walla Walla read a most interesting paper on "What the New Immigration Will Mean to Us."

After a brief address on the Progress and the Need of the Union by Miss MacLafferty, Mrs. R. S. Osgood of Seattle, president of the Washington Branch of the W. B. M. P., took the chair.

The report of the secretary, Mrs. Arthur Talcott of Seattle, was read.

It had been hoped that our beloved Dr. Susan Tallman would be present. Being disappointed in this, we were most happy in hearing from Miss Helen A. Pepoon of Walla Walla of the impression of a year's travel in China.

Dr. Sydney Strong of Seattle gave his impressions of the Girls' Sschool connected with the Doshisha and of Miss Denton's work.

The report of the nominating committee resulted in the re-election of all officer,s with the exception of Mrs. John N. Pott of Tacoma, who was compelled to resign on account of other duties. Her placed was filled by Miss Emma Moir of Tacoma.

Mrs. Osgood spoke briefly of the work of the Branch and led in a closing prayer.

WASHINGTON CONGREGATIONAL CONFERENCE.

The twenty-fifth annual meeting of the conference was held at Dayton, in the southeastern end of the state, on Oct. 7, 8, 9. Thomas Brewer, a prominent banker of Spokane, was the moderator. The representation of pastors and laymembers was good considering the place of meeting, being about 400 miles from Seattle. The general theme was: The Spiritual Trend of Modern Life.

The first meeting on Tuesday afternoon was a joint one of the various women's missionary societies, Miss H. A. McLafferty of Tacoma presiding. A paper was read by Mrs. John Pott, of Tacoma, on "What Washington Women Are Doing for Missions"; one by Mrs. H. S. Brode of Walla Walla, on "What the New Immigration will mean for Washington." Foreign missions was also discussed. "What Washington Women are doing Abroad" was the subject of Mrs. A. V. Talcott of Tacoma. Miss Pepoon, a professor at Whitman college, who spent last year at Foochow, China, gave an interesting account of the religious life of the Congregational missions there.

Following the woman's meeting the registrar, Rev. H. B. Hendley, read the narrative of the churches. In the evening an address of welcome was given by Dr. F. H. Van Patten, which was responded to by the moderator. The Rev. Sydney Strong, D. D., of Seattle, gave a splendid address on "The Oriental Situation at Home and Abroad." The doctor having recently traveled extensively in Japan made the address especially informing.

On Wednesday morning Rev. H. C. Mason, D. D., of Seattle, gave an address of extraordinary interest on the "Call of the Kingdom." During this session the annual meeting of Washington Conference was held, when Superintendent W. W. Scudder gave his report. Officers were elected as follows: Moderator, Rev. E. A. King, North Yakima; assistant moderator, Mayor Cotteral, Seattle; registrar and treasurer, Rev. H. B. Hendley; superintendent of home missions, Rev. W. W. Scudder; trustees of State Conference, Rev. Frank Dyer of Tacoma, Rev. E. H. Harper of Spokane, and Conrad Wolseley of Spokane.

During the education hour addresses were given by Rev. Miles B. Fisher, of San Francisco, and Prof. H. S. Brode, of Whitman College, followed by an inspiring address by Rev. G. W. Hinman, of the A. M. A.

In the evening the associational sermon was preached by Rev. W. W. Scudder, on the "All-embracing Power of the Gospel," followed by the administration of the Lord's Supper.

On Thursday morning the home missionary work among the foreigners was reported by Superintendent Scudder and Rev. Mr. Reister, pastor of the German church at Odessa. President Penrose of Whitman College gave a profound address on "The Philosophy and Spiritual Message of Bergson," and Secretary Tenney, of the A. B. C. F. M. a rousing address on "The Challenge and Inspiration of a Glorious Task." Other subjects of practical interest were presented and discussed: "What is the Church to do to qualify for Leadership?" by Rev. E. A. King, North Yakima; "Evangelistic Methods," by Rev. Elmer E. Burtner, Spokane; discussion lead by Rev. R. S. Osgood. In the evening the subjects of Revs. F. O. Wyatt, and H. Elmer Brown, of Cheney and Seattle, were: "Prevailing Passions for the Modern Preacher," and "The Larger Aspects of Christian Service."

The Dayton church entertained the members of the conference royally, led by the pastor, Rev. W. C. Gilmore. This church that was composed of four aged persons 22 years ago when President Penrose, of Whitman College now, became its pastor, is now one of the strong churches of this region. The conference put itself on record in favor of state-wide prohibition.

The following named persons were elected as delegates to the National Council at Kansas City: Prof. L. E. Anderson of Whitman College; Rev. B. C. Preston, and Mrs. Preston, of Spokane; President Penrose, Walla Walla; Rev. E. A. King, North Yakima; Rev. W. W. Scudder, Seattle; Mr. and Mrs. W. S. Short, of Deer Park; Revs. F. J. Van Horn and H. E. Brown, of Seattle.

Tacoma was selected as the place for the next meeting.

J. E.

OREGON LETTER.

By George H. Himes.

The director of religious work in the Portland Y. M. C. A., for the last five years, Mr. R. R. Perkins, has resigned to accept a similar position in the San Francisco Y. M. C. A., with the added responsibility of being the general di-

rector of religious work in all the Y. M. C. A.'s throughout California. Every one who knows Mr. Perkins will deeply regret his departure from the Pacific Northwest, throughout which his influence, while simply advisory, has been unusually great. San Francisco is to be congratulated on securing this devoted Christian man to lead in the important work to which he has been called.

About three years ago an attempt was begun to unite the First (Taylor street) Methodist and Grace Methodist churches in one body, and sell the property of the Taylor Street Church—100x100 feet close to the business center of the city—and use the fund thus secured in building a monumental edifice on the property owned by Grace Church, located in a fine residence section. The combined membership of both churches numbers over two thousand, the Taylor Street membership alone being sixteen hundred. After considerable discussion the membership of both churches agreed to merge by good majorities, but when the disposition of the respective church properties came up for consideration, unthought of difficulties intervened, particularly in respect to the Taylor Street Church property. It was found that the articles of incorporation of the church must be amended in order to secure the right to sell the property, and that question was voted upon last Tuesday evening, and the effort to amend defeated by a decisive vote. Hence it seems that the combination desired by the pastor of the Taylor Street Church and a large proportion of the membership (not a majority, however) and the Bishop having the oversight of the Oregon M. E. Conference, will have to be postponed indefinitely.

On October 8th Mr. William R. Walpole, for more than twenty-five years conected with the First Congregational Church of this City, died at the age of 75 years three months and four days. He came to Portland from Chicago and bore a letter from the First Congregational Church of that city with which he had been identified for more than twenty-five years. For twenty years he was secretary of the City Board of Charities of this city, and performed excellent service until advancing age caused him to refuse reelection. A good man has gone from us to his reward.

In October, 1853, a company of over 175 immigrants, representing Germany, Canada, Vermont, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Kentucky, Tennessee, Mississippi and Missouri, arrived at a point on Clover Creek, a point about ten miles east of Tacoma, and had its last camp together between Oct. 18th and 19th. This party was the first to cross the Cascade mountains through the Nahchess pass, twenty-five miles north of Mount Rainier, and was the first direct immigration into the Puget Sound basin. There were a few American settlers in this region prior to 1853, then called "Northern Oregon," but they came by way of the "Oregon Trail" into the Willamette Valley, and thence northward following up the Cowlitz river part way, or by going down the Columbia river, sailing up the coast and entering Puget Sound via the Fuca strait. The parents of your correspondent, with four children, himself a boy of ten, were members of this party, representing both Vermont, Pennsylvania and Illinois. Last Wednesday was the sixtieth anniversary of the making of the camp alluded to, and eighteen of the thirty-three surviving members of the party assembled then and had a reunion. At the same time a small granite monument, suitably inscribed, was unveiled on the public highway near the site of the camp, in honor of the event—all under the auspices of the Washington Historical Society.

During the month of August your correspondent, who lived in the Puget Sound basin, in Olympia and vicinity from October, 1853, to March 10, 1864, assisted the officers of the Washington Historical Society in identifying and making a record of twenty-seven points of historical interest—at least it is believed they will be in years to come. Among other things points indicate the place where the Methodist mission was erected in 1840; where Capt. Wilkes, U. S. N., had an observatory in 1841; where the first houses were built, blockhouses and stockades were erected during the Yakima Indian war of 1855-56, as a protection from the Indians, where battles were fought, and where whites were killed singly by Indians. While your correspondent was never under fire, three times, when standing guard, he was in sight of the flames which were burning neighbors' houses and in hearing of the reports of guns that were shooting them to death.

Portland, Ore., Oct. 12, 1913.

THE BIBLE IN THE PUBLIC SCHOOLS.

An extract from the official report of the World's Christian Citizenship Conference, held in Portland, Oregon:

In eleven States and in the District of Columbia the law is favorable to the use of the Bible in the public schools. These States are: Georgia, Indiana, Iowa, Kansas, Oklahoma, Massachusetts, Mississippi, New Jersey, Pennsylvania, North Dakota, and South Dakota. In Mississippi, the provision is found in the State constitution. Kansas and Oklahoma have the same statute: "No sectarian doctrine shall be taught . . but the Holy Scriptures, without note or comment may be used." The law of North Dakota declares that the Bible shall not be deemed a sectarian book and shall not be excluded from any public school but may be read at the option of the teacher without sectarian comment not to exceed ten minutes daily. A recent law in Pennsylvania requires the reading of at least ten verses daily the penalty against the teacher for failure to comply with this provision being dismissal. The statement from Georgia Indiana and Iowa is: "The Bible shall not be excluded from the public schools."

In ten other States, either the courts or the State School Superintendents have decided that the use of the Bible in the school room is lawful. In Maine, Michigan, Kentucky, Texas and West Virginia, favorable decisions have been rendered by the Supreme Courts. The State Court of Appeals of Kentucky has declared that the Bible is not a sectarian book; that the reading of it in the common schools without note or comment by the teacher is not sectarian instruction; that the use of the Bible does not make the school house a house of religious worship; and that any particular edition of the Bible cannot be said to be sectarian because it has been adopted by any church. In Arkansas, Idaho, Rhode Island, Utah and Vermont, the State School Superintendents have decided its use in the school room to be lawful.

There are fourteen States where laws and court opinions do not directly decide the matter. These are Alabama, Colorado, Connecticut, Delaware, Florida, Maryland, New Hampshire, North Carolina, Oregon, South Carolina, Tennessee, Virginia and Wyoming. In Ohio, the Supreme Court has decided that the question rests with the local school boards. The Attorney General of Oregon, in 1900, concluded an exhaustive opinion by stating that in his view, the reading of the Bible in the public schools, with-

out comment, or the repeating of the Lord's Prayer therein, was not obnoxious to any provision of the constitution of the State.

In eight States opinions have been rendered against the use of the Bible, either by the Supreme Court, the Attorney General or the State School Superintendent. Of these Illinois and Wisconsin are the only ones with adverse Supreme Court decisions The decision of the Supreme Court of Nebraska is, that the courts may interfere when the use of the Bible in any public school has degenerated into abuse, and where a teacher, instead of giving secular instruction, has violated the constitution by becoming a sectarian propagandist. Attorneys General have declared the use of the Bible in the schools illegal in California, Minnesota, Missouri and Washington. School Superintendents have given similar opinions in Arizona and Montana. As to New York, there is a conflicting opinion, each superintendent, it is alleged, deciding according to his own wish. But the revised charter of the City of New York makes provision for the reading of the Holy Scriptures in the schools, and the by-laws of the Board fo Education provide that all schools shall be opened with reading of the Scriptures, without not or comment.

It would be difficult to find a school in which the Bible is read in Nevada and New Mexico, although there are no decisions there against its use. The schools of Louisiana are frequently opened with prayer and Bible reading, wherever no objections are offered. The Bible is said to be read regularly in the Protestant sections

For The Children.

TWO TRAVELERS.

Little Miss Selfish and Lend-a-hand
Went journeying home across the land.
On Lend-a-hand the sunshine smiled;
The wild flowers bloomed for the happy child;
Birds greeted her from many a tree;
But Selfish said: "No one loves me."
Little Miss Selfish and Lend-a-hand
Went journeying homeward across the land.
Miss Selfish met with trouble and loss—
The weather was bad, the folks were cross;
Lend-a-hand said when the journey was o'er,
"I never had such a good time before."

THE WIND.

One morning the Wind arose from his bed in the hills. The Sun was shining and everything seemed happy.

'I feel just like having a frolic," said the Wind. "What shall I do? O, I know, I'll go visit all the trees." So he began to get ready for his lark.

As he worked he talked:

"No one can see me; no one has, no one ever will. I am glad they can't. I can dance in and out among the trees and they will wonder who I am.'

Saying this he laughed and laughed to himself. Then he opened the door of his home and went out into the sunshine.

"First I will call on the oak and maple trees," he said. "Then I will call on the willows and spruces. If I have time I will fly around to see the chestnuts and elms. Won't it be fun playing in and out among their leaves?"

Off he danced down the mountain side until he came to a family of oak trees. All the big oaks were awake and talking. The little baby oaks were just opening their eyes.

The Wind saw this and said to himself, "I'll just shake those little oak trees, and make them open their eyes very wide."

So he gently tapped each little leaf and branch. The sleepy oaks opened their eyes and looked about.

"Did anyone speak?" they asked.

"Not, I, not I," answered all the oak trees.

One little tree peeped out, then looked carefully about him. "I can't see anyone," he said. "Not a soul is in sight. Who could have spoken to us?"

"Someone tapped me on the shoulder," another little tree said.

"Somebody shook me," said another.

"I am afriad," said the smallest little oak of all.

With this the leaves of every oak tree began trembling, while the Wind, that not a single tree could see, laughed gayly.

On to the maple trees went the Wind. In and out among them he played. They, too, were scared, and their leaves shook for fear.

Next to the willows and spruces flew the Wind. They had heard the other trees talking, and were much afraid.

"Who could this strange visitor be? Where did he come from?" were questions they could be heard asking one another.

The willows and spruces bowed down their heads in hope that the stranger, whoever he might be, would pass them by.

But the Wind scampered in and out among the branches of the frightened willows and spruces. He shook and he pulled them.

"What fun I am having," he said. "No one knows who I am."

Off he danced to the chestnuts and elms. He was feeling very gay, and he played in and out among them quite harshly. Their leaves were all trembling and their heads were bowed.

"O, dear O, dear!" they sighed. "Who can this be who scares us so? We wish he would go away."

At last a very old oak tree spoke.

"My children," said he, "I can tell you all about this strange visitor He is the Wind."

"The Wind! The Wind!" cried the other trees.

"Who has ever seen him? Have you?" asked one of the little maple trees.

"No, I have not seen him" the old oak replied, "and I am hundreds of years old. But I have heard him and felt him often. He is a strange, strange visitor."

"He is, he is!" cried the other trees in an excited manner.

"But he is our friend," said the old tree. "He stregenthens us and helps us to grow to be steady trees. Sometimes his play is a bit rough. But most of the time he is gentle and kind. By and by when you know him better, you will learn to love him."

The Wind heard the old oak's story.

"I will be more gentle next time I call," he said. "Now I wil go home and rest."

So the wind flew back to his home among the hills.—Zion's Herald.

Salvation by conduct is a color-bearer who carries his flag no higher than himself.

Impecunious Suitor (endeavoring to make himself agreeable to Miss Angela's papa)—What a charming place you have here, Mr. Oldman! Does it go all the way to that grove over there.

Unsympathetic Papa—It does.

Impecunious Suitor—And all the way to that stone wall in the distance on this side?

Unsympathetic Papa—It does. And it goes all the way to the river on the south, and all the way to the main road on the north. But it does not go with my daughter Angelo.—New York Globe.

A colored man was brought before a police judge charged with stealing chickens. He pleaded guilty and received sentence, when the judge asked him how it was he managed to lift those chickens right under the window of the owner's house when there was a dog in the yard?

"Hit wouldn't be of no use, judge," said the man, "to try to 'splane dis ting to you all. Ef you was to try it you like as not would get yer hide full o' shot an' git no chickens, nuther. Ef you want to engage in any rascality, judge, yo' bettah stick to de bench, whar yo' am familiar."—Record Herald.

Little Bob: "Aw, I could walk the rope just as well as the man in the circus if it wasn't for one thing!"

Little Willie: "What is that?"

Little Bob: "I'd fall off."—Harper's Bazar.

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